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Chas. Mason

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MEMOIR

OF

REV. CHARLES MASON, D.D.

PREPARED AGREEABLY TO A RESOLUTION

OF THE

MASSACHUSETTS HISTORICAL SOCIETY.

BY REV. A. P. PEABODY, D.D.

With an Appendix.

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MEMOIR

OF

REV. CHARLES MASON, D.D.

Charles Mason was a descendant, in the fifth generation, of John Mason, the hero and historian of the Pequot War, who was born in England in 1599; was one of the first settlers of Dorchester, Conn.; was for many years Major-General of the forces of Connecticut, and for ten years Deputy-Governor; and died at Norwich in 1672. Jeremiah Mason, the grandson of John, was also distinguished in the military service of his country; having held an important command on Dorchester Heights in the early part of the war of the Revolution. His son Jeremiah, the father of the subject of this sketch, — born in Lebanon, Conn., in 1768, and a graduate of Yale College, — was well known as long the leader of the New-Hampshire Bar, as in his latter years holding a similar professional rank in Boston, and as equally versed in the science of law and the art of advocacy, — equally eminent for his skill and tact in the management of jury-trials, and for his capacity of sound and weighty argument on questions exclusively legal. He married Mary, daughter of Colonel Robert Means,

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a native of Ireland, — an intelligent, high-minded, and successful merchant, and for many years a resident of Amherst, N.H. Mrs. Mason was a woman of rare gentleness, and sweetness of manner, spirit, and character; endowed with the domestic virtues to a degree seldom equalled; and with a simple, unostentatious piety, which gave grace to her speech, and beauty to her life; as a wife, mother, and friend, loved, honored, regretted, as only those can be in whom the best gifts of nature and cultivation are consecrated by Christian faith and purpose.

Charles Mason, the youngest son of Jeremiah and Mary Mason, was born in Portsmouth, N.H., on the 25th of July, 1812. His early education was conducted under the choicest home-influences, both intellectual and moral. He inherited from his father a judicial cast of mind, habits of careful and accurate thought, and the tendency to form opinions on the deliberate weighing of argument and evidence; while his mother's simplicity, modesty, and tenderness were happily blended in his boyhood with the attributes that gave presage of a genuine and self-sustaining manliness. He was fitted for college at the Portsmouth Academy, which at that period changed its preceptors annually or oftener; so that, though young Mason won the strong attachment of all his teachers, no one of them could claim a predominant part in the formation of his character as a student. About the time when he would have entered college, he was seized with a dangerous illness, — the same disease that terminated his life after an interval of thirty-five years of almost uninterrupted health. His recovery was

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slow; and for several months he was so feeble, that the care and comfort of his home were deemed essential to his entire restoration. He was accordingly intrusted to the writer of this sketch, then preceptor of the Academy, as a private pupil, to be prepared for advanced standing in Harvard University. His father's library was his study and his recitation-room. His conscientious diligence and fidelity, his maturity of judgment, his frankness, probity, and purity of character, are held in grateful remembrance, and gave full promise of all that he became in subsequent years. Seldom can there have been at so early an age so symmetrical a development. The recent death of an elder brother, of distinguished ability and excellence, had impressed him deeply, and combined with the religious instructions of his childhood to form that profound yet cheerful seriousness which was hardly less the characteristic of his boyhood than of his riper years.

At the commencement of the summer term of 1829, he entered the freshman-class at Harvard. Here he assumed and maintained a high rank as a scholar, though with but little ambition for college-honors. His aim was to satisfy his own conscience by the faithful discharge of every duty, rather than to acquire a brilliant reputation. He brought to his classical studies a discriminating taste; and in these, as also in metaphysical and moral science, he manifested a peculiar aptitude and proficiency. His choice of the Hebrew language as an elective study indicated his future profession; and in this department he again, with several of the brightest and best among his classmates, came under the tuition of the writer. In this

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little class were destined ministers of several different denominations, — Unitarian, Methodist, Baptist, Episcopal, — their teacher at the same time a theological student; and the recitation-hour was often prolonged in friendly discussion of the great themes on which their views were so widely diverse, though with entire community and harmony of aim and spirit. In these conferences, Mason bore his part with the firmness of settled conviction, but with a meekness, gentleness, and modesty which commanded the respect of the whole circle for himself and for the church of which he was the sole representative among them. The college-course, though covering ostensibly nearly the same ground as at present (including, indeed, a larger *minimum* in the mathematical and classical departments), made a much less heavy draft upon the time and labor of a good scholar than it does now; and Mason availed himself of his leisure hours for the perusal of the best authors, particularly of those early English classics which were his favorite reading through life, and which exercised a marked influence in the formation of his style. He was graduated with honor in 1832.

On leaving college, Mr. Mason spent a year, at his father's residence in Boston, in the study of the Greek and Latin classics and in theological reading. In the autumn of 1833, he entered the Andover Theological Seminary, where he remained a year. The two following years were spent at the General Theological Seminary of the Episcopal Church in New York; and, at the close of this term, he was ordained deacon by the venerable Bishop Griswold. In September, 1836, he was invited to

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become the Rector of Christ Church, Cambridge; but declined the invitation, in order to secure an added period for professional study. On the 1st of May, 1837, he was instituted Rector of St. Peter's Church, Salem; and retained that charge for ten years, interrupted only by a European tour of a few months, at a time when health somewhat enfeebled and symptoms of ophthalmic disease rendered an interval of relaxation necessary. His ministry in Salem was eminently successful, both as regarded the external growth and the spiritual prosperity of his church. Assiduous in his own field of labor; prompt, judicious, and persevering in all the offices of a Christian citizen; active in the administration of all local charities; courteous and kind in his intercourse with the ministers and members of other communions, — he left not only a cherished place in the hearts of his parishioners, but a hardly less fond regard and enduring memory in the whole community.

Domestic reasons, and especially the desire to minister to his father's relief and comfort in the growing infirmity of his advanced age, were among his strong inducements to resign a charge, which was relinquished only with mutual regret, and under a controlling sense of higher duty. In 1847, he became Rector of Grace Church, Boston; and the residue of his life was consecrated, with single-hearted zeal and diligence, to the duties of that office, and to the various and numerous departments of charity and philanthropy which demand the advocacy and effort of a Christian minister worthy of the name. His labors as a minister, until his last sickness, were suspended only for a second and more prolonged Euro-

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pean tour, on which he was accompanied by a part of his family.

Mr. Mason's domestic life, except for the shadow of one great grief, was singularly happy. On the 11th of June, 1837, he married Susanna, daughter of the late Amos Lawrence, with whose family he was already intimately connected; his mother's sister having become the second wife of Mr. Lawrence. Mrs. Mason closely resembled her father in the traits of character which rendered him — unostentatious as he was — one of the truly illustrious men of his time. She made her home happy, and a centre of hospitality and benignant influence. With a rare grace, beauty, and attractiveness of mien and manner, she united qualities that won the enduring respect and affection of all whose privilege it was to know her. She died, deeply lamented, on the 2d of December, 1844, leaving three daughters and one son. On the 9th of August, 1849, Mr. Mason was married to Anna Huntington Lyman, daughter of the late Hon. Jonathan H. Lyman of Northampton, a distinguished lawyer, and a man of eminent ability and worth, who had been cut off midway on a successful and honored career of professional and public life. In this new connection, he was again richly blessed. Thenceforward, few can have enjoyed so much as he in all domestic and social aspects and relations.

Late in the winter of 1862, Dr. Mason made a brief and rapid journey to Washington; and returned, as he supposed, suffering under unusual and extreme weariness. He, however, seemed to recover from his fatigue; and, after a few days, resumed his duties, apparently in

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perfect health. But, whether in consequence of an undue strain upon his vital energies, or of some morbid infection contracted during his absence, or, it may be, without any predisposing cause that could be traced, symptoms of alarming disease were soon developed, and typhoid-fever set in. While his consciousness remained unimpaired, he manifested, under great depression and pain, the serenity, self-forgetfulness, and kind consideration for those around him, which had characterized him through life. He knew that he was very ill: but, before he had been made aware of the extremity of his danger, — indeed, while his physicians and friends still cherished some hope of his restoration, — he passed into a comatose state; and thence sank into painless dissolution, on the morning of Sunday, March 23, 1862. Funeral services were held at Grace Church on the following Wednesday, and were attended by a large and deeply sympathizing congregation, filling and exceeding the utmost capacity of the edifice. More than fifty clergymen of his own church were present, together with a large number of his professional brethren of other denominations. The services were conducted by Right Reverend Bishop Eastburn, assisted by Rev. Messrs. Babcock and Spear; and the bishop delivered an address commemorative of Dr. Mason's character and services.

We have thus glanced briefly at the leading dates and events in the life of our departed associate and friend. There remains the more interesting, delicate, and difficult task of presenting him on our record, in mind and heart, as we have known him.

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His mental action was distinguished by precision, justness, and accuracy. Neither emotion, prejudice, nor enthusiasm, suppressed or distorted the judicial faculty. His strong yet thoroughly disciplined feelings received law from his intellect, instead of sweeping it into their channel; and they were both profound and quiet, because they flowed from well-grounded belief and thorough conviction; while unreasoning emotion may roll in a torrent to-day, and be dry to-morrow. His mental processes, for a similar reason, were slow. But the work, once done, was well done. The ground, once taken, was permanently occupied. His mind thus had a continuous growth and a symmetrical development; and, to those who saw him only at somewhat distant intervals, he seemed more and richer at every interview. He had more taste than fancy. With a strongly marked individuality, he indulged in no eccentricities of speculation or utterance. A severely discriminating judgment, conformed to the highest standards, repressed all wayward tendencies of thought, and made his opinions always worthy of respect and deference.

His learning was at once extensive and thorough. A merited testimony to his reputation as a divine was paid to him by his Alma Mater in the degree of Doctor of Divinity, conferred on him in 1858, — a degree which he received in the same year from Trinity College, Hartford. He was especially conversant with the writings of the Christian fathers and of the early theologians of the English Church. In literature, he was most familiar with the best authors, particularly with the ancient classics

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and with the English writers of the Elizabethan age. He was greatly interested in legal subjects; and, particularly in the latter part of his life, had instituted special studies in that department, with reference to an important ecclesiastical suit then and still pending. In historical pursuits, we found him a prompt and cordial helper in the deliberations of this Society, from whose meetings he was seldom absent, and whose aims had his warm and constant sympathy and furtherance.

His style as a writer was severely chaste and accurate; seldom impassioned, never dull; rhythmical, pointed; elaborate without being involved; adapted, perhaps, to the eye rather than to the ear. His aim seemed to be the statement rather than the enforcement of the truth. He appealed to the judgment rather than to feeling or imagination. He was free from all rhetorical artifices; and his published writings would command approval in proportion to the rigidness of the critical canons to which they were subjected. Indeed, his method of composition was conformed rather to the more exacting standards of an earlier generation than to a time like the present, when sensational writing, preaching, and oratory can override with impunity all the barriers of taste, and even of reverence and decency. We know not, but we think, that Tillotson may have been, in his estimation, a model preacher; for there is much in those of his discourses that we have read which reminds us of the simple, unexaggerated presentation of doctrine and duty in those of the archbishop.

In conversation, manners, and social intercourse, Dr.

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Mason filled out our idea of that most perfect style of man, — the Christian gentleman. Dignity and modesty were so evenly balanced, that we could not say which preponderated. The most delicate courtesy governed him in all the relations of life. His was the politeness, based on the golden rule of the gospel, which cannot say or do that to another which it would not have said or done in return. He could be severe against falsehood, wrong, or evil; but no provocation could betray him into personal invective or abuse, or make him otherwise than kind even to those from whom he dissented the most widely, or whom he held in the lowest esteem.

Thoroughly a Churchman in conviction, taste, and sympathy, he was still more profoundly a Christian; and, while he never swerved from loyalty to his own church, he was as free from exclusiveness and from limiting prejudices as the broadest latitudinarian ever professes to be. His relations with clergymen and Christians of other communions were cordial and intimate; and, in both the fields of his ministerial labor, he was held in as high esteem and as warm affection by the members of other churches as by those of his own. And, to all who knew him, he seemed a single-hearted, close, and earnest follower of his Saviour, — loving all who loved the Lord; living only to do the Lord's work; and diligent as he was in every form of Christian activity, yet performing a still larger and nobler service by an example and influence which made piety beautiful, lovely, and attractive.

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His labors in Boston far exceeded the limits of his parochial charge. At an early period of his residence in this city, he associated himself with Rev. Dr. Peabody of King's Chapel, and Rev. Frederic T. Gray, in measures for the amelioration of the condition of the friendless poor; and was one of the principal founders of the association for that purpose, which is still among the most actively beneficent institutions in our community. When this agency was efficiently organized, he turned his attention to the neglected children of the city. For some years, he connected missionary operations in their behalf with the charities of his own parish; enlisting the co-operation of benevolent persons among his parishioners. In 1853, he hired rooms for the reception of these suffering children, and employed a female missionary to aid him in his endeavors to minister to their physical comfort and their moral and spiritual well-being. In 1855, his efforts had been so successful, and had become so extensively known, that the larger public were prepared to second him in providing a permanent asylum for the objects of his charity; and the "Church Home for Orphan and Destitute Children" was established. It is impossible to estimate the extended and enduring good resulting to its beneficiaries and to the whole community from an institution of this class, in which children, who would otherwise grow up in ignorance and vice, are made the objects of a parental kindness, placed under the highest religious influence, and prepared for useful and respectable positions in life. This alone would be an adequate monument of Dr.

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Mason's unwearying toil in his chosen field of beneficent effort. But these special services, by introducing him to the poor as their devoted friend, rendered him emphatically their minister. At all seasons, and in every way in which he could promote their good, he made himself accessible to their calls, familiar with their homes, and conversant with their needs. He forgot not that the preaching of the gospel to the poor was among the foremost of the prophetic designations of the Christian era; and no minister of Christ can ever have laid more solemn and intense emphasis than he did on this essential portion of his sacred calling. Nowhere, except in the hearts of his own household, can he have left so long and dear a remembrance as in the obscure, needy, and suffering homes in which he so lovingly ministered, and in which he so often saved the stricken from despair, and rescued the tempted from ruin.

We need not say that such a life was a happy life. None enjoyed more than he, or contributed more generously to the joy of others. He had a sunny temper, was accessible to all the brighter scenes and aspects of nature and of life, and had the warmest sympathy with childhood and mirth, with every thing glad and beautiful, with all that is genial in art and taste and the refinements of social culture. The fountain of youth, drawn from, it might seem, too sparingly in his grave and thoughtful boyhood, remained unwasted, full, and clear to the very last week of his life: he became young again with his children; and in the ripe maturity of years, and under the weight of thronging cares and duties, he manifested

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even more buoyancy of spirit than before the responsibilities of life rested heavily upon him.

Dr. Mason's first publication was a sermon, preached at Salem in 1843, upon the death of Bishop Griswold, who had been at a previous period Rector of St. Peter's Church.

In June, 1844, he preached at the Theological Seminary in New York a sermon entitled "The Divinity of Christ not Contradictory to Human Reason," which has been several times reprinted, and which deserves emphatic praise as a specimen of the treatment of a controverted dogma with earnestness and warmth, yet with no admixture of asperity or bitterness.

In 1847, he preached the Annual Sermon before the Associate Alumni of the Theological Seminary, on "The True Power of the Christian Ministry;" which was published by the request of the Alumni.

In 1852, he preached at Grace Church, and published, a sermon on the death of Daniel Webster.

In 1853, he was invited by a committee in Philadelphia to deliver one of a series of twelve lectures on the Evidences of Christianity. From the list of subjects proposed, he chose the argument from miracles. The entire series was published; and, while all are worthy of the cause and the occasion, his lecture is second to no one of the twelve in close and cogent reasoning.

His last publication was a sermon preached in Grace Church on Jan. 4, 1861, — the day of the National Fast appointed by President Buchanan; a discourse marked equally by fervent patriotism, and by a keen and discri-

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minating sense of the moral causes of the fearful public calamities then gathering over the whole people.

In addition to these discourses, he published various articles in religious and other periodicals, of which no list has been preserved, and which often appeared without the author's name. He had commenced the collection and arrangement of materials for a memoir of his father; which, we trust, will yet be completed by some adequate biographer.

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APPENDIX.

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APPENDIX.

DEATH OF THE REV. DR. MASON.

From the "Witness and Advocate," March 28, 1862.

We record this week, with deepest sorrow, the death of one of our most highly respected and best-beloved clergymen, — the Rev. Charles Mason, D.D., Rector of Grace Church in this city. Never has our pen performed a more painful office. We can hardly realize that what we write is true, while we make the announcement that a friend and brother has departed, whose praise is in all our churches, and with whom we have never associated the thought of death, so uniform has been his health, and so unfailing his discharge of duty. It is a heavy affliction. This diocese never mourned a greater loss. Our bishop and clergy grieve for him as under the pressure of a personal sorrow. Our whole community feel that a good man has departed from among us. His stricken parish are weeping in surprised bereavement. And we have not words to speak of that affectionate family, whose genial light has been so unexpectedly darkened by this painful visitation. May the God of all consolation be with them!

Dr. Mason died of typhoid-fever, at his residence in Tremont Street, at four o'clock on Sunday morning. The fact was announced in several of our churches, and prayers were offered with deep sympathy for his afflicted family. Bishop Eastburn, we learn, made a touching allusion to the event, and to the Christian character of our departed brother, in his ad-

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dress to the candidates for confirmation, at Trinity Church, on the morning of that day.

Dr. Mason was the son of the Hon. Jeremiah Mason, and had many of the intellectual characteristics for which his father was so highly distinguished. He was born in Portsmouth, N.H., July 25, 1812; and has thus been taken away in the prime of life, having only just passed the forty-ninth year of his age. He graduated with distinguished honors at Harvard College in 1832, and finished his theological studies at the General Theological Seminary. Soon after his ordination, he became Rector of St. Peter's Church, Salem, in May, 1837; and resigned that parish in May, 1847, to enter upon the rectorship of Grace Church, in this city. Few men, in the course of a ministry of ten years, have ever made so deep an impression upon the respect and affection of any people as that which was made by Mr. Mason upon young and old in the parish of St. Peter's. Succeeding such men as Bishop Griswold and Dr. Vaughan, it was a matter of grateful surprise to his people to find him exhibiting, even in youth, so much of the meekness of wisdom that had characterized those beloved rectors. The parish was greatly strengthened under his ministry; and with very great reluctance and sorrow they yielded to his impression of duty in leaving them for another field. It was delightful to see the warm affection with which they cherished the memory of his labors, and always welcomed his visits to Salem. Since entering upon the duties of rectorship of Grace Church, he has been untiring in his labors; and no clergyman in this city has been more generally respected and esteemed. His social position, his excellent judgment, his sound, clear, and faithful preaching, his consistent Christian character, and his judicious and unfailing liberality, have made his influence to be widely felt beyond the limits of his own parish. He has long been a member of the Standing Committee of the diocese, and a prominent member of all our ecclesiastical and missionary

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councils. He will be deeply missed in them all; and the withdrawal of his genial presence has left a void in our circles, which will not soon be filled.

The funeral services were at Grace Church on Wednesday, the 26th instant, at half-past one, P.M. The church was appropriately draped in mourning, and filled to its utmost capacity with a large and deeply sympathizing congregation. The bishop of the diocese, and the clergy of our own and other dioceses, in their robes, numbering more than fifty, together with quite a number of the clergy of other denominations in the city and vicinity, assembled in the lecture-room, and, meeting the corpse at the porch, headed the funeral procession as it entered the church. The bier was borne by the Rev. Drs. Nicholson, Mercer, and Randall, and the Rev. Messrs. Fales, Clinch, Burrill, and Snow.

The opening sentences were read by the bishop, who, with the Rev. W. R. Babcock (a very intimate friend of Dr. Mason), conducted the services. The choir chanted the anthem with solemnity and feeling. The lesson was read by the Rev. Mr. Babcock; after which, Hymn 124 was given out by the assistant minister, the Rev. S. S. Spear. After the singing, the Right Rev. Bishop EASTBURN made the following address: —

MY REVEREND BRETHREN AND CHRISTIAN FRIENDS, — The sight of these lifeless remains carries my thoughts in pensive recollection up the river of life to a period nearly thirty years ago, when our dear friend came to the city of New York to pursue his studies preparatory to the sacred ministry. He was then just blooming into life. His intimacy with a distinguished member * of the medical profession, who also was a parishioner of mine, brought me into frequent intercourse with him; and, as he attended the church of which I was then the rector, he became a teacher in the Sunday school connected with the parish. My affection for him then began; for who could help being drawn towards him, that marked the same refinement, the

* Dr. Delafield.

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same simplicity of manners, and the same devotion to the glory of Christ, which continued to characterize him until death separated him from us? He came to New York to study with a view to *future* usefulness. But our dear brother was not one of those who consider, that, because they are looking forward to prospective usefulness, they are excused from devoting some portion of present time to the glory of God; and therefore, during the years he spent in that city, he enlisted in that noblest service a young person can fulfil, — the work of leading the lambs of the flock to that atoning Saviour who taketh away the sin of the world. Here, then, I first knew him; and, after his ordination, I used to see him occasionally — when I paid visits now and then to Boston — in the bosom of his distinguished father's family. He was then residing at Salem, as Rector of St. Peter's; but visited his parental home on occasion of the meetings of convention, or of gatherings of the clergy and others for missionary purposes. And there, in that house, it was most interesting to see him, nestling, as it were, under the wing of parental love; rejoicing in the affection of the tenderest of mothers, and listening with filial reverence to what fell from the lips of that man of gigantic intellect whom he called his father. Little did I ever expect, in those days, to stand in the relations to him in which I have now stood for nearly twenty years. Still less, my beloved friends, did I expect that I should stand, as now, to join my own lamentations with yours over his lifeless body, and to consign him to the grave with those last offices of love and friendship which our dear old Church provides. But so it is. The arrow which lays us low wings its flight unseen. And with what emphasis the spectacle before us brings home to our hearts the lesson, "What is your life?" "Be ye also ready; for, in an hour when ye think not, the Son of man cometh"!

Let me be allowed, before the last services are rendered, to ask you to dwell with me, for a few moments, on those features of our dear friend's career and character which may be contemplated with profit by the living.

Our beloved brother may well be imitated; in the first place, with respect to the high estimate he had of the standard of preparation for the Christian ministry. I need not say to those who hear me, that Dr. Mason was a scholar, and that he had the tastes of a scholar. He was not only a classical scholar, but he was a biblical scholar. He first took care to be well fitted himself for the ministry of the gospel; and he was equally determined, so far as he had the power, to enforce

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the same thoroughness on those who were seeking admission to the office. I frequently requested his services, which he always cheerfully granted, in the examination of candidates for orders; and I always found him a zealous and consistent coadjutor, on these occasions, in keeping out ignorance and incompetency from the ranks of the ministry; because he felt, with the instincts of an educated man, that shallowness is always accompanied by conceit, and is the certain prelude to ignominious inefficiency and failure. In this respect, our diocese owes him a debt of gratitude; for he undoubtedly contributed much to that reputation which it enjoys, and justly too, for strictness in carrying out the requisitions of our Church in reference to applicants for the sacred office. Our beloved brother uniformly set an example of conscientious regard to the admonition, uttered by the ordaining bishop to him who presents the candidate for ordination, "Take heed that the person whom ye present unto us be apt and meet for his *learning* and godly conversation, to exercise his ministry duly, to the honor of God, and the edifying of his Church."

And now let us look at our dear departed friend in a second point of view. What was he, my friends, as a minister of the Lord Jesus Christ? I need hardly to say to any who knew him well, that, to such persons, one thing was evident, — that he had an ardent love for the souls of men. He desired to bring men to Christ, for pardon and acceptance and peace; he rejoiced when they came; and the humblest of those whom the Holy Spirit had converted under his ministry was as dear to him as the wealthiest, the wisest, and the mightiest. I had opportunities, during his residence at Salem, of observing the interest he took in the spiritual welfare of his people, on the occasions of my annual confirmation at St. Peter's. I remarked the intense desire he had that none might come to that rite who ought not to come; that all should come who ought to come; and that all who did come might adorn the doctrine of their God and Saviour. I have always remembered with great interest one of these occasions, when one or two of the servants of his household confessed the Redeemer in the laying-on of hands. After returning to his house from the service, which was in the evening, he gathered his family as usual for prayer before retiring; and I recollect the simple, affectionate, and solemn way in which, among other requests, he asked for God's blessing on these persons who had just been confirmed, and who were kneeling with us; that he would guide them by his providence through the journey of life; that he would preserve

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them from surrounding temptations; that he would give them peace in believing; that he would make them to grow in grace and in a Saviour's love, and at length bring them to happiness and rest in his heavenly kingdom. And, my friends, we all know that our friend who has been taken from us was eminently a *working* minister of Christ. And he was not the less a worker because he worked quietly, and sounded no trumpet before him to tell people what he was doing. And I can say it here with perfect truth, that he always evidently worked from a deep principle of love to his redeeming Saviour; and therefore it was that he worked on under all circumstances, amidst unfavorable equally as amidst encouraging aspects of things, in days less bright, or in days of sunshine. I think I never knew a man who more calmly and quietly stood in the place where God, as he thought, would have him to be. And I think a tribute paid by the Bishop of New York, about a year ago, to another distinguished minister of Christ, who, though a very different man from Dr. Mason, resembled him greatly in his patient perseverence in duty, — I mean the late Dr. Anthon, — is capable of an equal application to him whose coffin lies before us. "His work," the bishop remarks, "will bear fruit when many imposing activities shall have vanished into thin air." This is beautifully and forcibly expressed, and the observation is eminently true in reference to him whose loss we mourn. Who will not say that his ministerial life was a constant illustration of the spirit enjoined in the concluding verse of that magnificent lesson of the Burial Service which has just been read to us? — "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

And now, in conclusion, let me say, over the lifeless remains of our dear friend and brother, that he loved the simple foundation truths of the glorious gospel of the blessed God. He never deserted those truths by letting his imagination carry him away on the one side into the dim and murky regions of superstition, or by suffering the pride of education to lead him off on the other side into philosophy and vain deceit, into barren speculation, straying off from God's word, after the rudiments of the world, and not after Christ. His preaching, as you all know, was on the great truths of the Bible; man's helplessness and misery, and his redemption through the sacrificial blood of that God-Man, who, though he be to the Jews a stumbling-block, and to modern, as well as ancient Greeks, foolishness, is

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the power of God unto salvation to every one that believeth. And as he loved the simple *doctrines* of Scripture as reproduced in our Prayer-book, so he loved the grand simplicity of our *worship*. He had an aversion for all exaggerated ceremonial and parade and display, not only as offending his manly taste, but as tending to transfer religion from the heart, where his own religion was, to the imagination; and as leading people to substitute sentimentalism and show in the place of simple dependence on Christ, as "the only name under heaven given among men whereby we must be saved."

Thus loving Christ, and living for Christ, our dear friend went in and out among us, and walked through our streets, and mingled with others, and labored in his calling, the embodiment of the character of the true Christian gentleman; not abusing his social blessings by a life of selfish gratification, but consecrating them to the glory of the Almighty Giver. And now he has gone from the conflicts of this stormy world to be with that Saviour whom he loved. But, my friends, if such was really his character, what is the voice of instruction which comes from that coffin to all this great assembly which I see around me? Can it be, that each one of us will not ask himself the question, "What would now be to him, whose body lies here, his social privileges, what would be his gifts of fortune, what his education, if these had not been improved to the great purpose of embracing salvation himself, and turning others to the kingdom of God and his righteousness?" Can it be, that every living person here to-day, as he looks down on this dead body, will not utter the prayer, "Remember *me*, O Lord! with the favor that thou bearest unto thy people: oh! visit *me* with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance"? Let us, then, on retiring from this place after the last concluding service has been rendered, and after commending to God those loved ones whom our friend has left behind, not only those here with us, but those far away across the ocean, who are unconscious of their loss; let us, I say, afterwards say to ourselves, while remembering this scene, "I have two courses before me. The one is, to live to myself, and go on without Christ, without thought of what is hereafter, without hope in the world; and then, after a life of wasted opportunities, to utter on the bed of death that cry of remorse, 'Cursed be the day wherein I was born, and the night in which it was said, There is a man-child conceived!' The other is, to accept Him who is wisdom, righteousness, and everlast-

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ing redemption, and to live to his glory;" — and then to say with heavenly peace, when our last hour shall come, as our dear brother would have said, could consciousness have been allowed, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

The solemn Committal Service was then read by the bishop; after which, the remains were borne from the church as they had entered it, to be deposited in their last resting-place at Mount Auburn.

A meeting of the clergy was called in the lecture-room of the church immediately after the funeral; when Bishop Eastburn took the chair, and the Rev. William R. Babcock was appointed Secretary. On motion of Dr. Randall, a committee of three was appointed to present resolutions expressive of the views of the clergy in relation to the death of Dr. Mason. The Rev. Drs. Randall, Stone, and Nicholson were appointed that committee, who presented a series of resolutions as follows: —

RESOLUTIONS OF THE CLERGY.

It having pleased Almighty God to remove our beloved brother, the Rev. Charles Mason, D.D., from the ministry of the Church militant to the rewards of the Church triumphant, we, his bereaved brethren, unanimously adopt the following resolutions, in testimony of our appreciation of his worth, and of our affection for his memory: —

Resolved, That we recognize in this sorrowful event the sovereign hand of Him "who doth not willingly afflict nor grieve the children of men," and bow in humble submission to the Divine Will that removes from us a brother beloved.

Resolved, That, in the death of the Rev. Dr. Mason, the Church has lost an able minister of the New Testament, whose sound learning, consistent piety, judicious counsels, earnest zeal, and holy life, secured for him the high regard of all who knew him.

Resolved, That we cherish a fond memory of those amiable quali-

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ties of his character that marked his fraternal intercourse, and knit our hearts to his in the bonds of a love which death can only make more dear.

Resolved, That we bear testimony to the able, conscientious, and faithful manner in which he discharged the duties of the responsible trusts which the Church committed to his hands.

Resolved, That we deeply sympathize with the parish of Grace Church in their loss of a rector who endeared himself to the hearts of his people by his Christian kindness, genial and sympathizing spirit, and devoted labors; as a pastor who loved his flock, and sought to promote their highest welfare.

Resolved, That we tender to the afflicted family of our deceased brother our heartfelt sympathies in this season of their sorrows, and commend them to the God of all consolation, whose grace alone can heal the heart wounded by the rod of his providence; with the prayer, that the promises of that blessed gospel, which he whom they now lament so faithfully preached, may be their unfailing support in this and in every trial of life.

Resolved, That a copy of these resolutions, signed by the Right Rev. Chairman and the Secretary of this meeting, be forwarded to the family of the deceased, and that a copy be sent to the "Christian Witness" for publication.

Previous to the adoption of the resolutions, the Rev. CHARLES BURROUGHS, D.D., spoke as follows: —

Mr. CHAIRMAN, — Ere the vote shall be taken on the appropriate and affecting resolutions just submitted, and deserving unanimous approval and support, it will afford me comfort if I may be allowed to express my highest reverence and affection for our departed brother, and my personal tribute to his merits. Will you permit me, Right Rev. Sir, to offer a few remarks on this sad occasion? It is one of extreme distress to us all. I am almost too much overwhelmed with grief to be able to give utterance to my thoughts. I am bowed down by the loss of one of our best, most dear and valuable ministers of our Church. How ardent now should be our prayer, "Help, Lord; for a godly man has ceased!" "Verily, I am distressed for thee, my brother: very pleasant hast thou been to me." I will struggle to subdue my emotions, lest I should fail to do justice to him to whose virtues, with great humility, I would allude.

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I have known our *beloved*, with distress I say, our *departed* brother, from his infancy. These hands poured on his forehead the waters of baptism. From the earliest moment, he has been trained up under my spiritual guidance. He was nurtured in my Sunday school, under my own personal care. From great and constant intercourse with his family, I was always in confidential intimacy with him. In childhood and youth, he was the object of my fond affection. I always loved him. I witnessed with pride and satisfaction the developments of his character. His lovely disposition, as if almost an inheritance from his lovely mother, was ever beaming forth to his last moment, and ever became more and more radiant with Christian graces. His virtuous training, and early religious principles and habits, saved him from the temptations so dangerous and often so fatal to youth, and prepared him for his conflicts with the world.

After completing, with diligence, honor, and moral excellence, his academical career, though he ever held firmly his episcopal convictions, yet he attended for a while the Theological Institution at Andover, to make himself better acquainted with the views of those who differed from the Church, and to be ably versed in the Hebrew language and biblical learning, then so well understood at Andover. Afterward, his invincible love of the Church led him to a regular course of studies at the Episcopal Seminary in the city of New York. With the highest attainments of ecclesiastical learning, and with the loftiest qualifications of a pure faith, holy character, indisputable purity, and warm piety, he entered the holy ministry. That high office he has eminently adorned with the richest ministerial traits, with wisdom and learning, with judgment and prudence, with a love of souls and of duty, with zeal and piety, with noble self-sacrifices and benevolence, with industry and prayer, with ardor and humility, with gentleness and goodness. None ever doubted his fidelity, ability, and conscientious discharge of his duties as a minister of Christ; none ever distrusted the soundness of his faith, the devotion of his heart, and the success of his labors. He was a man of large acquirements, and of great accuracy of learning; of true scholarship, and of classical taste. But, as you have said, sir, he had a scholarship above all that was classical. He was a biblical scholar, and could wisely interpret divine truth.

He was a firm, well-informed, and conservative Churchman. He was an able preacher. He was sound in doctrine. He was a defender and observer of our discipline and ceremonies; and he betrayed a

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deep devotion of soul in all the religious observances of the Church. Though his distinguishing characteristic might not be what the world calls eloquence, yet he was distinguished for something better, — a boldness in defending the doctrines of the gospel; a love of Christ, as the dearest of all themes; an all-absorbing interest in the salvation of the souls of men; thorough scriptural knowledge, persuasive language, directness of appeal, simplicity of expression, with a humble and natural manner.

He was eminent for the integrity of his heart and life. Ingenuousness was strongly delineated on his features and manners. He was utterly incapable of hypocrisy or deceit. In purity, nobleness, honesty, truth, sincerity, generous self-sacrifice and devotion to the good of others, I know none that surpassed him. Hence we may see, that in life, doctrines, feelings, deportment, and manners, he was a faithful minister of Christ.

In all his social intercourse, he mingled dignity with cheerfulness, firmness with gentleness, and authority with courtesy. It was gratifying to see with what confidence he was regarded and respected by his father, whose intellect you have so justly termed gigantic, and whose soul may have been the more enriched with spiritual blessings by that enlightened and pious son.

Truly may it be said of our departed brother, that "he stood fast in the faith of our Lord Jesus Christ. His loins were girt about with truth; he had on the breastplate of righteousness, and his feet were shod with the preparation of the gospel of peace." He had great weight and influence at our conventions, and other councils of the Church. Many charitable institutions, and individuals, have been blessed with his sympathy and liberality. He was held in universal respect and esteem. All his relations of life he discharged with fidelity and tenderness; and blessed was he amidst the endearments of home. All must admit, that he was taken from us at a time when he seemed to be most needed, and could least have been spared; and when the matured development of his character, with its enlarged experience and judgment, rendered his life eminently serviceable. I am assured, sir, of the just application to him of those passages which you have appropriately cited: "He has fought a good fight; he finished well his ministerial course; he kept the faith; he was ready to be offered when the time of his departure came." In the fullest brightness of his intellect, and in the utmost vigor of health, the spirit of our beloved brother has fled. We are left in sorrow;

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and we are eloquently admonished of the uncertainty of life, of the duty of watchfulness, of the lessons of holy truth, and of the preciousness of our Redeemer. But, in this dark hour, we have the assurance and solace, that the spirit of our dear brother is "mingling with the assembly and church of the first-born in heaven, and wears a crown of glory that never can fade away."

Surely, sir, the life, name, services, virtues, and memory of our departed brother deserve every word of the tribute of praise contained in those touching and comforting resolutions.

The resolutions were adopted by the clergy standing; after which, the meeting adjourned.

The solemnities throughout were of a deeply affecting character. It is a long time since one of our clergy has been thus stricken down in the midst of his usefulness; and from the fact that no one could have been taken who was more universally respected and esteemed, both by clergy and laity, within as well as without his own parish, the expressions of sincere sorrow were such as are rarely witnessed, and the occasion was one of touching solemnity and impressiveness.

RESOLUTIONS OF GRACE CHURCH.

At a meeting of the Wardens and Vestry of Grace Church, holden on Wednesday evening, March 26, 1862, the following preamble and resolutions were offered and adopted: —

Whereas it has pleased our heavenly Father, in unsearchable wisdom and infinite love, to afflict us by removing our beloved rector, the Rev. Charles Mason, D.D., from his earthly ministry; therefore —

Resolved, That we, the Wardens and Vestry of Grace Church, Boston, desire, by the aid of the Holy Spirit, to bow in submission to the will of God. And we ask the prayers of our Christian brethren, that the merciful Lord will sanctify his fatherly correction to our bereaved parish; that he will endue our souls with patience under this afflic-

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tion, and with resignation to his blessed will; comfort us with a sense of his goodness, lift up his countenance upon us, and give us peace through Jesus Christ our Lord.

Resolved, That, in this hour of distress and bereavement, we express our humble thanks to the divine Head of the Church for the instructions of our lamented pastor, his lucid explanations of Holy Scripture, his convincing arguments in defence of the great doctrines of the gospel, his clear delineations of Christian duty, his faithful admonitions and kind words of encouragement, his untiring labors for this parish during a period of more than fourteen years, and his unfailing interest in its welfare; his great kindness and liberality to the poor, tender care for the children of his flock, and unbounded devotion to the sick, the suffering, and the sorrowing. While we realize the greatness of our loss, we remember gratefully his pure, consistent, godly life; his entire devotion of his time, talents, and learning to the Church of our blessed Redeemer; and, keeping ever before us his bright example, we pray that we may follow his faith, "considering the end of his conversation, Jesus Christ, the same yesterday and to-day and for ever."

Resolved, That we desire to assure the afflicted family of our dear departed rector of our most sincere and heartfelt sympathy in this hour of trial; and we will beseech the Father of mercies and God of all comfort to look upon them in mercy from his holy habitation, and enable both them and us to realize by faith the communion of Christ's servants suffering on earth with those who, having finished their course in faith, do now rest from their labors; and so to sanctify them in trials and sorrows, that hereafter they may enjoy for ever the affection of him who has been separated from them for a season, and the exceeding great love of our Lord and Saviour Jesus Christ.

Resolved, That these resolutions be entered upon our records, and published in the "Christian Witness;" and that a copy of them, signed by the wardens and vestry, be transmitted to the family of the Rev. Dr. Mason.

Otis Daniell, } *Wardens.*
Geo. W. Frothingham, }

James Perkins, }
Wm. W. Morland, } *Vestrymen.*
Wm. P. Emerson, }
Samuel L. Buss, }

Boston, March 27, 1862.

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RESOLUTIONS OF ST. PETER'S CHURCH.

After the services at St. Peter's Church, in Salem, on Sunday, March 30, 1862, the senior warden, Francis W. Pickman, Esq., presented to the congregation the following preamble and resolutions, which were unanimously adopted: —

Whereas it has pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, the Rev. Charles Mason, D.D., Rector of Grace Church, Boston; therefore —

Resolved, That the rector, wardens, vestry, and congregation of St. Peter's Church, viewing with deep regret and great sorrow the sudden death of him who was for years their beloved rector and spiritual guide; who, by his labors in this parish, added so much to its spiritual and material advancement; who was ever their true, consistent, and kind friend and adviser, — beg to express their earnest, most heartfelt, and warmest sympathies with the family and congregation of the deceased in this their hour of great affliction. The only consolation which can be offered is the healing power of time; the prayer that God may sanctify their and our sorrow to our spiritual growth; and the sure and certain hope, that this our beloved Christian brother has left this earthly life of flesh that he may reap the rich reward promised to Christ's redeemed, through the merits and atonement of the same blessed Lord and Saviour.

Resolved, That, in the death of the Rev. Dr. Mason, the Church has lost a most faithful minister, who was distinguished alike by the purity of his life, by the Christian graces which adorned his character, by the sober strength of his intellect, and by his sound, steady, conservative, untiring, and unswerving devotion to the Church of God.

Resolved, That the clerk of this parish be requested to send a copy of these resolutions to the family of the late Dr. Mason, and to the wardens and vestry of Grace Church, Boston; and also to have them inserted in the "Christian Witness" and the "Salem Gazette," and to place the same on the parish-records.

Copy from the records.

Attest: JONA. TUCKER,
Clerk of Parish.

SALEM, March 31, 1862.

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REMARKS BY BISHOP EASTBURN AT THE CONVENTION HELD AT TRINITY CHURCH, BOSTON, MAY 21, 1862.

On Wednesday, March 26, I had the sorrowful office, in presence of many who are here to-day, of committing to the ground the body of my dear friend, and the beloved and honored brother of us all, — the Rev. Charles Mason, D.D., Rector of Grace Church, Boston. Part of the burial-service was conducted by the Rev. William R. Babcock, Rector of St. John's, Jamaica Plain; and a part also by the Rev. Samuel S. Spear, in whose preparation for the ministry, usefulness, and happiness, Dr. Mason had taken the affectionate interest of a father; and who, as I have already mentioned, had been acting as his valued assistant since October last. Before the crowded assembly gathered within the walls of Grace Church on this occasion, I uttered a brief tribute to the excellences and virtues of our departed companion in labor; but the present is the occasion for permanently recording, not only the fact of his death on Sunday, March 23, after a short illness, but also the love I bore him, and the profound sense I feel of the loss which we have sustained. My first acquaintance with Dr. Mason was nearly thirty years ago, when he came to New York to pursue his studies in the General Theological Seminary. He became one of the teachers in the Sunday school of the Church of the Ascension, of which I was at that time the rector; and, being brought into frequent intercourse with him by this and other circumstances, I was strongly attracted towards him by the refinement and simplicity of his manners, and by the evident desire with which he was possessed to consecrate himself to the glory of the Saviour and the good of men. After he had entered the ministry, I saw him now and then at his distinguished father's residence in this city while I was on occasional visits to Boston. The same character then marked him as before; and, on coming into closer relations with him as the bishop of this diocese, the regard he had previously inspired continually increased. He was eminently, my brethren, the sanctified scholar and the Christian gentleman. I always found him an efficient coadjutor in enforcing the requirements of our Church in reference to due preparation for the ministry. Setting a high estimate on biblical as well as classical knowledge, he never gave the sanction of his consent to the admission of any, who, from indolence or any other cause of defi-

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ciency, proved themselves, on examination, to be unfitted for their trust. In this respect, the diocese of Massachusetts, and with it, of course, the whole Church, owes him a debt of gratitude and honor. And then our departed friend was a *working* minister of Christ. He worked always, and under all circumstances, whether favorable or discouraging, and under the promptings of that lofty motive of duty which led him to desire only to be where God would have him to be. And, in addition to all this, how greatly did Dr. Mason love the simplicity of the gospel! He neither explained it away by barren speculation, nor obscured it by semi-Popish superstition. The burden of his ministry was man's disease, and its remedy through atoning blood; and, as he kept firmly to evangelical doctrine, so likewise did he stand fast by our ancient simplicity in worship. Mummery and exaggerated ceremonial and display he regarded with aversion, not only as foreign from his manly tastes, but as substituting a religion of the imagination for the religion of the heart.

Such was our dear and cherished brother. At the age of only forty-nine years, and amidst days of vigorous health, he has vanished from these scenes of labor; but he has departed, "to be with Christ, which is far better." — "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The Rev. WILLIAM R. BABCOCK, from the Committee appointed on that portion of the Bishop's Address relating to the death of the Rev. Charles Mason, D.D., made the following report: —

The Committee appointed upon that portion of the Bishop's Address to the Convention which relates to the death of the Rev. Charles Mason, D.D., Rector of Grace Church, Boston, respectfully present the following report: —

Whereas it has pleased Almighty God in his wise providence, since the last meeting of this Convention, to remove by death the Rev. Charles Mason, D.D., the Rector of Grace Church, Boston; therefore —

Resolved, That this Convention does hereby express its deep sense of his personal excellence, his eminent abilities, and his valuable services in the Church of Christ.

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Resolved, That we place on record in our journal this tribute of admiration for his character, of respect for his memory, and of gratitude to God for the gift of wisdom so rare, and for the example of piety so genuine, and labors so humble, yet so abundant.

Resolved, That we tender to the afflicted family of our deceased brother our sincere sympathies, and commend them to His grace who alone can soothe and sanctify their sorrow.

Resolved, That these resolutions be entered upon the journal, and that a copy of the same be sent to the family of our deceased brother.

RESOLUTIONS ADOPTED AT A MEETING OF THE STANDING COMMITTEE OF THE DIOCESE OF MASSACHUSETTS.

Since the last meeting of the Standing Committee, it has pleased God to remove from this life two of its members, — the Rev. Charles Mason, D.D., and the Hon. William Appleton.

In view of this Providence, the Committee deem it their duty to place upon its records a tribute to their memory; therefore —

Resolved, That in the death of the Rev. Dr. Mason, who for nearly ten years has been a member of this Board, and for two years served as its Secretary, and for the last two years has presided over its deliberations as President, the Church has lost a wise counsellor, a conscientious and devoted servant, who in his prompt attendance upon the meetings of the Committee, and in the fidelity with which he discharged all its duties, secured the confidence and affection of his associates, and rendered the Church a service worthy of grateful remembrance.

Resolved, That the Secretary enter these resolutions upon the record, and forward copies of the same to the families of our deceased associates; and that he incorporate them into his Annual Report, to be made to the next Annual Convention of the Church in this diocese.

A true copy from the records.

Attest: GEO. M. RANDALL,
Secretary of the Standing Committee of the Diocese of Mass.

BOSTON, May 24, A.D. 1862.

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